जवाहर तरङ्गिणी

Jawahar Taranginee

i. e.

Waves of Poetic Fancy

about

Pt. Jawaharlal Nehru

by

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FOREWORD

Jawaharlal Nehru was indeed a jewel among men, and his contribution to the nation both during the freedom struggle and after independence was unique A number of books have been written about him in many languages, and I have read with interest this tribute in Sanskrit Sanskrit is indeed a great and powerful language, as dynamic and full of vitality today as it ever was I am happy that a Sanskrit poet has chosen to write this small book upon Jawaharlal Nehru He has displayed considerable mastery over the language along with an impressive poetic style

Karan Singh

Minister of Tourism & Civil Aviation

New Delhi,
October 10, 1972

Letter from Pt. Jawaharlal Nehru

Manali
Kulu-Punjab
19-6-1958

Dear Shri Warnekarji,

I have received your letter along with a book of poems 'Jawahar Tarangini' Thanks.

I read your book I don't have that much knowledge of Sanskrit so as to understand it properly. I had learnt something of Sanskrit in my boyhood, but unfortunately that study had to be discontinued afterwards. I had often a desire to devote some time to its study again but I was engrossed in many activities. Whatever I had learnt during boyhood helps me understand some of it even now and so I could follow your poetry and found it to be extremely fine.

But I have a complaint. The way you have praised me made me feel rather shy. I know that in poetry things are described in superlative terms, but those days have now gone To eulogise someone in superlative terms is not good either for him or for the people at large. Please excuse me saying this

I am happy that Sanskrit, our ancient language, is so much vigorous even today and has for its devotees one like you, a poet and Acharya.

Many thanks to you again.

Yours
Jawaharlal Nehru

The Story Of Jawahar Taranginee

(Dr S. B Warnekar)

I was never an admirer of Pt Jawaharlal Nehru On the contrary I was always criticising some of his particular views rather bitterly in my editorial articles in a local weekly and still more bitterly in public lectures,

In the year 1957, the then Vice-Chancellor of our Nagpur University had an idea of celebrating Panditji's birthday under the auspices of the University One day he invited all the senior lecturers in Sanskrit, in Nagpur in his chamber and desired us to write a few Sanskrit verses about the great Prime Minister, to be read on that occasion The task was given to me as my facility in writing Sanskrit poems in classical style was known to all my friends in that meeting

Writing an eulogy of a person who is never admired at heart is indeed a very difficult task even for the ablest poet As a journalist critic, I could never see praiseworthy qualities in a great leader like Jawaharlalji in fact the poet in me was suppressed when I had the misfortune of falling upon the career of a petty journalist My first collection of Sanskrit poems (Published by Late Vedamoorthy Satwalekar of revered memory) was written in my college days, without any specific motive behind them Since then I never wrote a single poem in Sanskrit for about eighteen years

I was in a fix while the Vice-Chancellor made the proposal that I should write verses in praise of Pandit Jawaharlal Nehru I found it very difficult to say 'no'

I had to accept But before I embarked upon the work, I read Jawaharlal's Autobiography and Discovery of India, which I had read long ago, as well as a number of articles on him, from the poetic point of view

Gradually I was converted into an ardent admirer of the personality which I could never admire before Indeed, I became such an admirer of Panditji that I could not brook any criticism, whatsoever against him and always felt uneasy and even angry, while reading or hearing slight criticism against him even if it was made by my friends or great thinkers

The mind was thus fully prepared to embark upon an Eulogy But Sanskrit poet in me was still dormant One fine morning I woke up and began to compose the poem and ideas rushed in upon me I was completely in their grip It was thus a bitter critic became a sweet bard Within a week this 'Shataka' (a bunch of hundred verses) was ready

It was shown to the Vice-Chancellor, who never expected such a lengthy poem for his public function on the 14th of November that year He asked me to translate the whole work into English for his understanding He also asked me to meet Late 'Loknayaka Dr Bapuji Aney' and Mahamahopadhyaya Dr V V Mirashi and get their opinions These two eminent Sanskrit Scholars highly appreciated the work and recommended its immediate publication But the book could not be published, because there was no provision in the University rules for the publication of such work The Vice-Chancellor expressed his helplessness because of the regidity of University rules He also dropped the idea of reciting some of these Sanskrit poems at the public function, knowing

full well that that would wound my feelings I was really wounded and I decided to print the book at my own expense Within a month the 'Jawahar Taranginee"—(The waves of poetic fancy about Jawahar) was published

None of my friends liked the idea of eulogising the man who was at the helm of Government Some of them even condemned me to my face and said that I might be expecting something from the Government I was swallowing all this bitter criticism for making, what they called a literary mistake

One day Late Loknayak Bapuji Aney, who liked the poem immensely, asked me to send a copy of the book to the hero of the poem Immediately I followed his instruction

Pt Jawaharlal Nehru was well known for sending prompt replies to letters he received Unfortunately I received no reply from him After about a month, I just casually sent him a reminder with no hope for a reply One of his personal Secretaries sent a reply stating that the first letter along with the "Jawahar Taranginee' was missing and that I should immediately send two copies of the book, which I did immediately

Within a week I received an envelope of hand-made paper with a hand-written address And to my utter surprise I found, it was a letter in Hindi written by the Hero of this poem in his own hand. I talked about it to the editor of a famous newspaper who immediately published the block of the letter and wrote an editorial note on it

This letter got spontaneous publicity throughout the country and "Jawahar Taranginee" became widely

known in the Sanskrit literary circles In a public function under the presidentship of Shri Yashwantrao Chavan (the then Chief Minister of newly formed Maharashtra) the letter was read aloud by my revered Guru M M Dr V V Mirashi

The book was forgotten after a few months After the death of Panditji, "Jawahar Taranginee" was again remembered Some of its verses were recited frequently on the All India Radio, Nagpur and occasionally published in some journals

My young friend Advocate Madhusudan Mor, an enthusiastic social worker and founder Secretary of the Nagpur Branch of Bharateeya Vidya Bhavan, came to know about this type of literary work by me before three months and it was decided to publish it in an elegant edition, as Bhavan's prestige publication for international circulation

Our ancient Sanskrit poets were always shy and silent about their literary achievements Every student of ancient Sanskrit literature feels sorry for their silence I therefore, regard it as incumbant upon myself to break such traditional coyness and enlighten the future generations of Sanskrit students about the occasion of composition and publication of this little hundred-stanza Sanskrit poem

17-10-1972
(Vijaya Dashmi)
1894

Lokanayak Dr M S Aney's opinion

JAWAHAR TARANGINEE

OR

BHAARAT-RATNA SHATAKAM

वर्णेकरेण रचितं नवकाव्यमेतद्
लालोत्तराभिध-जवाहरवर्णनस्य ।
मोदाय काव्यरसिकस्य सुवर्णयुक्त
गङ्गा-तरङ्ग-गति-कम्पितपद्मशोभि ॥

It is the Second Poetic work of Dr S B Warnekar, of Nagpur His first Book of Sanskrit Poems 'मन्दोर्मिमाला' was published in the year 1956 It was well received and highly appreciated by scholars and lovers of Sanskrit Poetry and Literature I have no doubt that the present work will add a new feather to the crown of fame, which his first Book of Sanskrit Poetry has already put on his head

Prof Warnekar is not a new-comer in the Republic of letters He has been championing the cause of the study of Sanskrit language and literature with great ability and almost with missionary zeal and agility for the last 10 years The weekly 'Sanskrit Bavitavyam', which he has been editing for several years is now recognised all over India as the ablest and the most powerful mouth piece of the Sanskritists in India He speaks Sanskrit eloquently and writes it elegantly His command over it is marvellous He finds no difficulty in rendering in idiomatic Sanskrit any thoughts or conceptions which are supposed to be imported in India

for the first time, through the medium of English Language by the philosophers, scientists and literary men of the West

In this poem the author has presented to the lovers of the Sanskrit language his own appreciation of 'Bhaarat-Ratna' Pandit Jawaharlal Nehru, the popular Prime Minister of India He is of course full of admiration for him, for the manifold services are being rendered by him to the country and also for the great sacrifices made by him in the long and protracted struggle for independence for over 25 years Prof Warnekar's diction is chaste and polished and his verse is fluent and melodious His imagery is rich and varied He has cleverly selected a large number of objects in the God's creation and concepts in the cultural and literary creation of the great writers—majestic, beautiful and sublime—for comparison with his Hero and his achievements The Poem is full of various Alankaras i e figures of speach such as Shlesh, Similies, Metaphors, etc, which the acknowledged authorities of Sanskrit Poetics have mentioned in their treatises

The reader feels astonished at the multiplicity of the poetic fancies and at the rapidity with which they come one after the other in the poem अतिशयोक्ति or hyperbole is there, deliberately used by the poet to bring out in greater prominence some of the striking charming qualities of his Hero It is wrong to judge the poetic description by the mundane measure of realisim There is some such thing as poetic license In Sanskrit the rule is comprised in the Phrase "निरङ्कुशा कवय" Poets are above restrictions and limitations Poet's avowed aim is to take an excursion in the world of imagination where things and thoughts

are more exalted, inspiring and sublime than what they are in the so-called world of reality Poet's eye is equipped so to say with a telescope, microscope and spectroscope What he writes is but a reflection of the scenes envisaged by him through his eye, which Shakespeare has described as one in fine "frenzy rolling" Sun's brightness looks white to the naked eye, but looked at through a prism or a spectroscope it presents a wonderful panorama of colourful beauty

I will now draw the attention of the readers to a few stanzas in which the poet has referred to the child-like simplicity of his hero

"गिरिवनचरमुग्धैर्नृत्यसि प्रेमबद्धः
विहरसि पुरबालैश्चापलेनाऽमुनेन ।
उपविशसि न याने वेगसम्बन्धितेऽपि
परिणतवयसस्ते नाहृतो बालभावः ॥ ४७ ॥"

This is the best example of 'स्वभावोक्ति' It brings out the characteristic trait of the conduct of the Prime Minister in very happy phrases and unadorned epithets

Again in a stanza that follows the above, the Poet refers to the term of endearment 'चाचा" given by the children of India to him

"नैसर्गिकी तनयवत्सु च बालकेषु
सा बन्धुता च तव वत्सलता प्रसिद्धा ।
पित्राश्रयप्रणयिभिः सकलैरतस्त्वं
बालैः पितृव्यपदवीं प्रणयेन नीतः ॥ ४८ ॥"

How sweet and how true ?

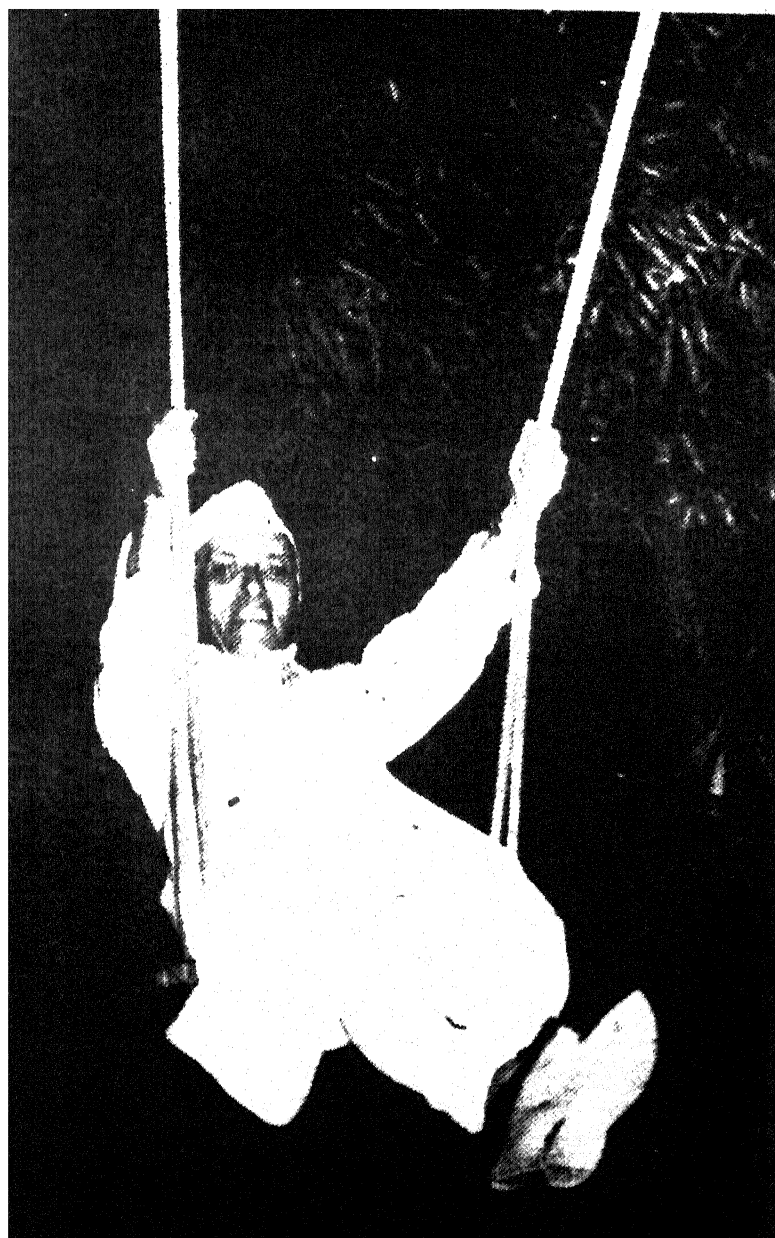
Bana There are several works known as 'Shatakas' The most well-known are the three Shatakas of Bhartrihari The theme of the Bhartrihari is शृंगार —love, नीति — morality and वैराग्य —Renunciation Most of the Shatakas that followed Bharatrihari works were either diadactive or devotional The author in that line also has made a departure from the path trodden by the writers, writing in a conventional style on worn-out themes

The present 'Shataka' or the 'Lahari' has a freshness and originality in its theme and style of presentation This will open a new line for the coming Sanskrit poets to pursue

The book can be read with pleasure even by those who do not know sanskrit, as the author has given English Translation below each stanza I conclude this brief appreciation of this poem with an earnest invocation to the Lord of the Universe for granting long life, success, happiness and glory to Pandit Jawaharlal Nehru, the Hero of the Poems The poet fittingly expresses the same sentiment in the following lines of the concluding verse of his Bhaarat Ratna Shatakam

भगवतोऽभिमतस्य कुतोऽरय भगवतोऽभिमतस्य कुतो भियः ।
भगवतोऽभिमतस्य सदा जयः भगवतोऽभिमतस्य महोदयः ॥ १०१ ॥

Civil Lines,
Nagpur 1

M. S. Aney.

जवाहर–तरङ्गिणी

(अर्थात्)

भारतरत्न–शतकम्

मङ्गलाचरणम्–

वन्दारुवृन्द–हृदयाम्बुज चिन्तनीयं
वृन्दारकेन्द्र–नयनाम्बुज–विक्षणीयम् ।
सानन्दनन्द–वदनाम्बुज–चुम्बनीय
गोविन्दसुन्दरपदाम्बुजमेव वन्दे ।। १ ।।

I bow my head before Lord Krishna's lotus-charming feet alone, meditable by the lotus-hearts of all the devotees, observable by the thousand lotus-eyes of the Lord Indra himself, kissable by the lotus—mouth of delighted Nanda— (his own father)

जननेता–

विपुलविभवलाभे यस्य नो भोगतृष्णा
बहुविपदभिघाते यस्य नाधीरताऽऽसीत् ।
प्रबलतमविरोधे यो ह्यजातारिभावः
स जयतु जननेता हिन्दुभूभाग्यधाता ।। २ ।।

Victory to our illustrious leader and the heroic builder of Hindusthan's destiny, who even in the midst of abundance of power and pelf, has no thirst for mundane joys, who remains calm and unperturbed under the assaults of endless calamities and who never gives place to petty animosity in spite of grim opposition

तेजोमूर्ति –

विगततनुकलङ्कः पूर्णचन्द्रः सुधांशुः
सुसहकिरणमाली भास्वरो भास्करो वा
सततजलधिवासी शीतलो वाडवाग्निः
भुवमिव समुपेताः यस्य रूपेण सर्वे ।। ३ ।।

The moon—god, but without a spot and in its nectar-bathed splendour of fullness, the dazzling sun-god, but with his brilliant halo radiating a welcome warmth and the sea-haunting fire-god, made pleasantly cool by his eternal abode in the fathomless waters This trinity incarnated, graces the earth in his form

यथार्थो 'जवाहरः'–

जगति वायुजवेन सदा चरन्
अभित आहरसि प्रबलोन्मदम् ।
ननु जवाहरणक्रियया गतं
तव 'जवाहर'—नाम यथार्थताम् ।। ४ ।।

The propriety of your name 'जवाहर' is fully established, as if by your action of जव आहरण' i e swift snatching away While traversing the globe with your (जव) swift whirlwind flight, you snatch away (आहरसि) the mad arrogance of power—drunk monsters

नेहरुः = (न इह रु):—

व्यथितलोकहृदोऽस्त्वथ नेह रुः
प्रबलतोऽप्यबलस्य च नेह रुः
विविधलोकगणेष्वपि नेह रुः
इति कृतः प्रभुणैष हि नेहरुः ॥ ५ ॥

That there may be no more in this world (नेह) the 'रु' i.e., pitiful moanings from the hearts of the suffering people; that there may be no more in this world (नेह) the 'रु' i. e. fear of the powerful amongst the terror-stricken weak, and that there may be no more in this world (नेह) the 'रु' i.e. disruption and war amongst various peoples; as if with these motives the Almighty has created this 'नेहरु'.

शक्तित्रयाकृतिः— (युग्मकम्)—

सेवारमुत्का प्रभुशक्तिरेषा
अगूढभावा खलु मन्त्रशक्तिः ।
उत्साहशक्तिः शिथिलान्यवैरा
तवाकृतिर्निश्चलदेशभक्तिः ॥ ६ ॥

The prominent regal power (प्रभुशक्ति) eager for the voluntary service, the power of good counsel (मन्त्रशक्ति) devoid of secret intentions, the power of energetic perseverance (उत्साहशक्ति) with malice to none, and staunch patriotism, all these stand united in the unique personality of yours.

भारतीया विभूतिः—

पिण्डीभूता स्फूर्तिरभ्यन्तरीया
पुञ्जीभूता कीर्तिरेषाऽवकीर्णा ।
केन्द्रीभूता विश्वतो लोकशक्तिः
व्यक्तीभूता भारतीया विभूतिः ।। ७ ।।

Moreover, in this personality of yours, the invisible inspiration is condensed, the scattered glory is collected, the strength of the masses is centralised and the exalted highness of Bharat is incarnated

आर्यभूमेः आन्तरज्योतिः—

सत्स्वान्तकान्तमतिशान्तमुदन्तचिन्त्यं
माङ्गल्यसुन्दरमुदञ्जलिवन्दनीयम् ।
तत्तावकीनतनुसंस्थितमुत्थितं किं
ज्योतिः प्रभातरलमान्तरमार्यभूमेः ।। ८ ।।

It is that the supreme inner spirit of 'आर्यभूमि' (India) with shimmering effulgence, pleasing to all the pious hearts, most pacifying, comprehensible by discussion, auspiciously charming and respectfully adorable with folded hands raised high in supplication, has resurrected in your form

निर्दोषा तेजस्विता—

चन्द्रेऽनुभूय मृदुता दिवसप्रणाशं
सूर्ये दिनप्रखरता च निशीथलोपम् ।
वह्नौ जलप्रशमनं चिरधूमितत्वं
तेजस्विता त्वयि वसत्यवलुप्तदोषा ॥ ९ ॥

The brilliance having experienced feebleness and extinction during day time in the moon, scorching heat during day and nocturnal elimination in the Sun, and in the fire quenching by the water and constant smokiness, resides with you, being purged of all these defects and short-comings

निर्भया गम्भीरता

सिन्धुः स घोर-वडवानल—नक्रवासः
कूलंकषाश्च सरितश्चिरनिम्नगास्ताः ।
इत्याकुला ह्यभयवासविचिन्तयाऽसौ
गम्भीरता गतभया तव मानसेऽभूत् ॥ १० ॥

Since the ocean is the abode of terrible submarine fire and sea-monsters, and since the rivers undermine their own banks (I) and have an eternal tendency to go downwards, the profoundity, bewildered with anxiety for a fearless abode, ultimately remains fearless in your 'Manas' (II)

I कूल = (1) Bank of the river
II मानस = (1) Mind, heart (2) Name of a lake in Himalayas

निर्दैन्या कोमलता—

मन्दार—कुन्द—कदली—मधुमञ्जरीषु
मल्ली—जपा—बकुल—चम्पक—पाटलेषु ।
दैन्यं विषह्य ऋतुचक्रविनाशजन्यं
हृत्पङ्कजे वसति कोमलता सुखं ते ।। ११ ।।

The tenderness having experienced the misery of obliteration, due to natural course of seasons in all the flowers, viz., Mandar, Kunda, Kadalee, the sweet cluster of blossoms, Malti, Japa, Bakul, Champak and Rose, ultimately found a happy abode in the lotus, which is your heart.

हृदयोद्यानम्—

यत्र प्रसाद—जलनिर्झर—सान्द्रभावः
सौहार्द—पुण्य—शतपत्र—सुगन्धवातः ।
गुञ्जारवो नवविचार—मिलिन्दकीर्णः
उद्यानमद्भुतमिदं हृदयं त्वदीयम् ।। १२ ।।

Your heart is a wonderful garden, with a pleasant coolness produced by your sedate geniality, breathing sweet whiff of lotus—like affection and piety and articulate with the humming bees of fresh ideas.

सकलसागराश्रयः—

हिमधवलसुवेशे श्वेतपाथोधिशोभा
कमलमुखरुचौ ते पीतशोणाब्धिसंगः ।
जलधररुचिनेत्रे भाति कृष्णाब्धिकान्तिः
सकल-जलधयस्ते मूर्तिमाश्रित्य भान्ति ॥१३॥

In your snow—white dress is the beauty of the white sea; in the lotus—like radiance of your face the yellow and red seas have combined; and in your cloud-coloured eyes the beauty of the black sea is reflected. Thus all the seas have achieved a unique splendour by amalgamating in your form.

मुखपद्मे पद्मालया—

निजपतिशुभवक्षःपीठ—पद्मासनस्था
भृगुचरणसरोषाघात—जातप्रकम्पा ।
द्विगुणितचलभावा सम्भ्रमोत्फुल्लकान्तिः
तव शुभमुखपद्मं संश्रिताऽभ्येत्य लक्ष्मीः ॥१४॥

The goddess 'लक्ष्मी' the symbol of divine beauty, resting on the sacred bosom of Her Lord, was scared away by the kick of sage 'भृगु'. She began to tremble. Her natural fickleness was doubled; and in this confused state of mind her radiance was in full bloom. In such a condition she approached you and took her refuge in your auspicious lotus—like face.

अकुटिला भ्रुकुटिः—

> किं रामभग्न—शिवचाप—सुवृत्तखण्ड-
> युग्मं त्वदीयवदने भ्रुकुटित्वमाप ।
> नैसर्गिकी कुटिलतामपहाय यत्र
> कौटिल्यतः कुटिलता न कदापि दृष्टा ॥१५॥

Is it that the two arcs of the pieces of Shiva's bow, broken by Rama, became your eye-brows, because except the natural curve we have never seen therein the curvature of crooked and malevolent hypocrisy

गीर्वाणकाव्यम्—

> यत् सार्वलौकिकमुदारविचित्रसर्गं
> सद्वृत्तपूर्णमतिसात्त्विकभावबन्धम् ।
> नानासुभाषितमनन्तनिदर्शनं च
> गीर्वाणकाव्यमिव ते चरितं मनोज्ञम् ॥ १६ ॥

Your life is fascinating as Sanskrit epic —both are equally universal, magnanimously dignified and trancendental, full of wonderful natural properties, full of happy historical episodes, good conduct and mannerism (I) Both contain extremely genuine feelings, emotions (II), sentiments, innumerable wits and maxims and profound illustrations and allusions

I वृत्त = (1) Historical episodes (2) good conduct & mannerism (3) metre. (Sanskrit epic is full of good metres.)

II भाव = feelings, emotions & sentiments

काव्यसामर्थ्यम्–

चित्तं चलाचलमिदं जडतामुपेतं
मर्त्यस्य तुच्छविषयाभिनिवेशतो यत् ।
तत्रातिसुन्दर–पवित्र–विचित्र–भावान्
उद्भाव्य काव्यमिह दिव्यसुखं तनोति ॥१७॥

'Your life is compared with Sanskrit poetry because)—

The poetry bestows divine happiness in this world by inspiring extremely beautiful, sublime and wonderful thoughts, sentiments and feelings in the fickle human heart, dulled by the attachment for the worthless worldly pleasure

रामायणम्

सोढश्चिराय खरदूषणसंनिपातः
यद् वा नरोत्तमकुलैर्घटिता सुहृत्ता
उल्लङ्घितो बहुलसंकटवारिधिश्च
रामायणं सुचरिते प्रतिबिम्बितं ते ॥ १८ ॥

You have suffered harsh abuses (खर दूषण) (I) for a long time, formed friendship with great personalities (नरोत्तम) (II), crossed the ocean of numerous difficulties (बहुलसकटवारिधि) ; (III) therefore it seems that Ramayana is reflected in your good life

The comparison between Nehru's life and the epic Ramayana is based on puns on the following words

I खरदूषण — खर = harsh, दूषण = abuses (2) खर & दूषण are the names of two demons in Ramayana

II (यद् वा) (नरोत्तम) =great personalities and joining वा + नरोत्तम = वानरोत्तम great monkies described in Ramayana

III बहुलसकटवारिधिः = बहुलानि संकटानि एव वारिधिः (ocean of numerous difficulties) बहुलसंकटश्च असौ वारिधिः =(The ocean full of numerous difficulties.—]

नवभारतम्—

दुर्योधनं प्रखरभीष्मबलावगुप्तं
दुःशासनं निहतपञ्चजनप्रभावम् ।
निस्सारतां जनजनार्दनसङ्गतेन
नीत्वा, त्वयैव्य रचितं नवभारतं हि ॥ १९ ॥

The invincible (दुर्योधन I) but condemnable foreign rule (दुःशासन II) which was protected by an irresistible and fierce (भीष्म) army, and which subdued the mighty valour of the five people (पञ्चजन III) was reduced to worthlessness by you, supported by the God 'Janardan' in the form of the masses (जन-जनार्दन) and in this way you alone have created this "Navabharat" i.e. modern India.

(I) दुर्योधन =(1) An important character in the epic Mahabharat.
(2) invincible

(II) दुःशासन =(1) Brother of Duryodhana
(2) Condmnable rule.

III) पञ्चजन =(1) Five people
(2) Pandavas, the five heroes of Mahabharat.

भागवतम्

> सद्वल्लभं जनित–मोहनहास–हार्दं
> सम्प्राप्त–कान्तकमलासहवास–सौख्यम् ।
> कृष्णानुयात–विजयादृतमार्यगृह्यम्
> आभाति भागवतवच्चरितं त्वदीयम् ॥ २० ॥

Your life appears like Bhagawata (the holy biography of Lord Krishna) both are (i) सद्वल्लभ =(I) Bhagawata is dear to the sages and (2) Nehru's life is connected with Vallaba. (Vallabhabhai Patel).

(II) जनितमोहनदासहार्दम् =Bhagawata has engendered love in the hearts of the fascinating devotees and (2) Nehru's life has created love in Mohandas (Mahatma Gandhi). Both have had pleasure of the company of 'Kamala' (Name of goddess Laxmi & Nehru's wife.)

(III) कृष्णानुयातविजयादृतम् =Krishna's life is respected because of the successive victories of Arjuna (कृष्ण) and (2) Nehru's life is respected by Vijaya (his sister Vijayalaxmi Pandit) who is followed by Krishna (Nehru's youngest sister Krishna Hathisingh} and are आर्यगृह्यम् =respected by the noble people.

कैलासमन्दिरम्

> भव्योज्ज्वलं सुदृढसंततयत्नसिद्धं
> विश्वाभिराम-गुणसुन्दरकीर्तिशालि ।
> उत्कीर्णवेरुल–शिलोच्चयसंनिवृत्त-
> कैलासमन्दिरनिभं चरितं त्वदीयम् ॥ २१ ॥

Your life is like the 'Kailas' temple, carved in the hills of Ellora. Both are excellently bright and splendid; built up with vehement and ceaseless efforts and famous for their universally charming qualities.

सर्वं परार्थम्—

उत्सङ्गतः स्वजननीजनकद्वयस्य
अव्यक्तकोमलवचःप्रभृति त्वया हि ।
दृष्टं श्रुतं कृतमनूदितमुक्तमात्तं
त्यक्तं च यत् सकलमेव तदन्यहेतोः ॥ २२ ॥

Right from the moment you played on the lap of both your mother and father and from the moment you began to utter sweet words, whatever you saw, heard, did, repeated, said, accepted and rejected all that was for the sake of others.

स एव जातः—

यत् क्रीडनं च पठनं मननं च मौनं
सम्भाषणं प्रवचनं लिखनं प्रदानम् ।
किं वा ब्रवीमि शयनं भ्रमणं च सर्वं
देशार्थमेव भुवि यस्य स एव जातः ॥ २३ ॥

He, all whose activities—playing, studying, thinking, silence, talking, lecturing, writing, giving and what to say even sleeping and wandering, are for the sake of the nation, his birth alone has a real significance in this world.

अवर्णनियता—

मन्दाकिनीमिलदसङ्ख्यसरित्प्रवाह-
सम्भूत—चञ्चललसल्लहरी—समानम् ।
वृत्तं क्षणक्षणविलक्षणमेतदीयं
निर्वर्णयन्नपि न वर्णयितुं समर्थः ॥ २४ ॥

Like the trembling and glimmering waves caused by innumerable streams, embracing the river Mandakini, the numerous life—currents embracing the grand flow of your life, create incidents which every moment are full of unique novelty. And therefore I can't describe your life even though I see it.

संस्कृतिसङ्गमः—

जातः सितासितपयोमययोः समीपे
भागीरथीयमुनयोः शुभसङ्गमस्य ।
पूर्वापर—द्विविधसंस्कृति—संङ्गमेन
तत् त्ववगतेन भवति स्फुटमेव नूनम् ॥ २५ ॥

Meeting of the twin cultures of the East and the West in you, clearly indicates that you were born in the vicinity of the holy confluence of white and black waters of Ganga and Yamuna.

धन्यत्वपरम्परा–

त्वज्जन्मना सुभग नेहरुवंश एष
वंशेन तेन खलु भारतदेशजातिः ।
जात्या तया च निखिलाऽखिलभूतधात्री
धन्यत्वमाशशिदिवाकरमाप नूनम् ॥ २६ ॥

O you illustrious one, blessed is the Nehru family by your birth, blessed thereby is this Indian nationhood and thereby is blessed the whole earth, the mother of all creatures, until the Moon and Sun shine in the sky.

दिवंगता पत्नी–

त्वद्भागधेयमखिलं निजचर्मचक्षु-
र्दुर्दर्शमित्यभिसमीक्ष्य तपस्विनी सा ।
दिव्येक्षणेन सुनिरीक्ष्यमितीव मत्वा
पत्नी प्रिया तव गता किमु देवभूयम् ॥ २७ ॥

Can it be, that because your whole fortune is impossible to be visualised by these earthly eyes, but can be well-observed with divine eyes; that your devoted and loving wife has gone to the heaven?

स्वराज्यभवनम्—

सापत्नभाव—विरहीकृत—राघवीय—
बन्धुद्वय—प्रियसमागमतीर्थबद्धे ।
तस्मिन् स्वराज्यभवने वसतस्तवापि
सर्वत्र बान्धवमयी मनसः प्रवृत्तिः ॥ २८ ॥

Your heart is filled with universal fraternity, because you have lived in that 'Swarajya Bhavan' which is built on the holy spot of the happy re-union of two brothers of Raghu family (Viz. Rama & Bharat) who were separated by the feelings of domestic rivalry.

पण्डित:—

सोढास्त्रयोदश समा वनवासपीडाः
धर्मानुगेन विनियम्य निजप्रकोपम् ।
कारानिवासविपदो भवता तथैव
गुर्वाज्ञयाऽऽचरति यः खलु पण्डितोऽसौ ॥२९॥

He alone deserves the epithet of 'Pandit' who (like you), closely follows the dictates of his Guru. Even like a Pandava (भीम or अर्जुन) who obeying the dictates of Dharma (धर्मराज) suffered from the calamity of thirteen years exile, controlling his excitement, you have for an equally long period undergone the hardships of imprisonment following the path of righteousness (धर्म) and self-restraint as desired by your Guru-Gandhiji.

भारत गवेषणा (Discovery of India)

कारागृहे नियमितो वपुषाऽरिभिस्त्वं
नैष्कर्म्यदैन्यमुपपादयितुं चिराय ।
तत्रापि भारतगवेषणमात्मबुद्ध्या
कृत्वा त्वयैव विहिता हतबुद्धयस्ते ॥ ३० ॥

Your long physical incarceration by the enemies was to render you miserably inactive But even there you out-witted them, with your intellectual activity, which resulted in the 'Discovery of India'

आत्मचरित्रम्

सायुज्यतां भगवतो न हि कश्चिदत्र
सम्प्राप्तुमर्हति विनात्मनिवेदनेन ।
विज्ञाय तत्त्वमिदमात्मचरित्रमल्पं
लोकेश्वरस्य भवता हि निवेदितं किम्? ॥ ३१ ॥

None can attain identification with god without 'Atmanivedan' i e complete self-surrender. Is it with this idea that you have offered your "Atmanivedan" i e autobiography to the supreme divinity embodied in humanity?

विश्वेतिहासः

विश्वेतिहास--घटनासु कटाक्षपातं
त्व क्रान्तदर्शि-निजबुद्धिदृशा विधाय ।
नो केवल स्वतनयामवबोधयेथाः
तादृक्प्रियां हि जनतामपि मुग्धबोधाम् ।।३२।।

Casting glimpses on the world history, with your penetrating intellectual eye, you have enlightened not only your own daughter but the humanity also which is equally innocent and dear to you

स्वराज्यघोषणा—

रावीसरित्तटगतेन यदा त्वया हि
प्रोद्बाहुना निरपवाद-जनस्वराज्यम् ।
उद्घोषित विदलिताः क्षण एव तस्मिन्
पौरस्त्यराष्ट्र-चरणस्थित-दास्यपाशाः ।।३३।।

Raising your hand upright, when you proclaimed the unambiguous democratic Swaraja on the banks of the Ravi (रावी), the very moment were broken down the chains of slavery, fettering the eastern nations

वशगता कीर्तिलक्ष्मी —

लोको महानपि हि धावति तां वरीतुं
यत्नेन दुर्लभतमामिह कीर्तिलक्ष्मीम् ।
सा किन्तु सत्कृतिवधू—दृढबद्धचित्त
त्वामेव धावति सदैव वशंगतेव ॥३४॥

Even the noble souls run after fame which, like goddess Laxmi, is unattainable by great efforts But she (i e (कीर्तिलक्ष्मी) like an infatuated woman, constantly runs after you, though your heart is solely devoted to your bride i e good action

हालाहालपानम्—

स्वातन्त्र्यसङ्गर—महार्णव—मन्थनोत्थ
राष्ट्राङ्ग—भगकरमार्तजन—प्रणाशम् ।
हालाहल हि तववाञ्छितघोरपाक—
स्थान त्वया कथमहो सहसा निगीर्णम् ॥३५॥

How could you have so suddenly swallowed that deadly poison (Halahal) which emerged from the churning of the ocean of the freedom struggle, which has mutilated the nation, annihilated miserable people and has produced an unwanted consequence (in the form of Pakisthan)

Note the pun on the word "अवाञ्छितघोर-पाकस्थानम्"

(१) अवाञ्छितानां घोरपाकाना स्थानम् । (हालाहलम्) ।
(२) अवाञ्छित घोरं पाकस्थान यस्मिन् तत्

जीवनदानयज्ञः—

स्वाहाकृतैः स्वविभवैश्च शरीरभोगैः
उद्घोषितैः समरशान्ति–पवित्रमन्त्रैः ।
सम्पादितैर्विविधनूतन–पुण्यतीर्थैः
सिद्धश्चिराय तव जीवनदानयज्ञः ॥३६॥

With the oblation of your own wealth and bodily pleasures, with the chanting of the holy 'mantras' of peace to annihilate war and with the construction of various new places of pilgrimage you have accomplished the 'Jeevandan Yajna'—sacrifice of your own life, for ever

नूतनराजसूयः—

सामन्त–राजकमुपात्त–जनाधिकार
घोरप्रमादमपि कालपराङ्मुखं च ।
हिंसां विनैव भवता विलयेन तस्य
निर्वर्तितः सपदि नूतन–राजसूयः ॥३७॥

The feudal princes, who had committed the serious offence of snatching away the rights of the people, and were not well disposed towards the spirit of time, with their elimination, without doing any injury to them you all of a sudden accomplished your great 'Rajasuya' (Vedic sacrificial ritual which is performed by a sovereign Emperor)

शुभचिन्तक —

सर्वोदयाय भुवने नवसाम्ययोग
प्रोत्साहयन्नविरत पदसञ्चरिष्णुः ।
भू-ग्राम—सम्पर्दतिसञ्चयदानयज्ञैः
ध्यायत्यसौ तव शुभानि विनायकर्षिः ॥३८॥

The great Vinayak Rishi (आचार्य विनोबा भावे) in order to establish the 'साम्ययोग' (new ideology of Equality) for 'सर्वोदय' (Universal Uplift) through 'भूदान', 'ग्रामदान' and सम्पत्तिदान' (i e donations of land, villages and property) and with that purpose making continuous walking tours, is absorbed in meditation for your fortunes

वाक्सिद्धि —

न तत्त्वोक्त न हि मुद्रित यत्
न मुद्रित तन्न हि वाचित यत् ।
न वाचित तन्न हि हृद्गत यद्
दिव्या हि वाक्सिद्धिरिय त्वदीया ॥३९॥

Indeed your gift of speech must be divine —no speech of yours remain unpublished, no published one remains unread and none that is read ever fails to touch the heart

अग्रपूज्यः—

स्वातन्त्र्यसगर—मखेऽभवदग्रजन्मा
अग्रेसरः खलु भवान् यदुदग्रतेजाः ॥
अग्रे ततोऽपि हि समग्रहिताग्रशौर्यम्
अग्राग्रहेण कुरुतेऽर्हति तेऽग्रपूजा ॥४०॥

You really deserve the foremost reverence! You are born in the foremost community, (and therefore) have always stood foremost in the sacrifice of the war of independence, with foremost valour. And after that also you champion the cause of Universal well-being with foremost determination.

विलक्षणोपासना—

(युग्मकम्)

त्वं सर्वदा नमसि तं जनतास्वरूपं
देवं सभाङ्गणमुपागतमासमन्तात् ।
कृत्वा कराम्बुजपुटं हि निजोत्तमाङ्गे
सानन्दसुस्मितमुखो न च कंचनान्यम् ॥४१॥

The god before whom you always bow your head is the god represented in people gathered on the meeting grounds from all quarters. Them you salute with folded lotus—hands on your forehead and none else.

उच्चासन–स्थितमुपास्यमय हि लोको
नीचैः स्थितः स्वयमुपेत्य नमस्करोति ।
उच्चासनस्थित उपेतममुं पुनस्त्व
नीचैः स्थित नमसि केयमुपासना ते ॥४२॥

Normally people themselves approach and bow before the diety on the exalted seat, themselves standing at the lower level But you from the raised dias bow before your diety the people, who come to you and stand at the lower level Indeed what a wonderful method of worship is this !

सत्याग्रह –

तत् 'सत्यमेव जयते' हि महापवित्र
'सत्यान्नहि प्रमदितव्य' मिति प्रमाणम् ।
वाक्य श्रुतिप्रथितमात्मबलप्रदायि
सत्याग्रहैस्तव गुरोश्च कृतार्थमासीत् ॥४३॥

That, "सत्यमेव जयते" —Truth alone prevails and "सत्यान्न प्रमदितव्यम्" —Don't digress from the path of truth, these most sacred and self-evident precepts of the Vedas, which infuse great spiritual power, have achieved their real sense, through your and your Master's Satyagrahas

हृदयस्थ काश्मीरम्—

काश्मीरज कुसुममुत्सुरभि प्रसन्नं
यत्पाटल स्वहृदये प्रणयेन धत्से
तद्भारतस्य सकलप्रियमुत्तमाङ्ग
काश्मीरमेव हृदि ते स्थितमित्यवैमि ॥४४॥

A full blown rose from Kashmir, fair and fragrant always adorns your bosom Is it that in its form Kashmir, the loveliest and most-beloved part of Bharat has clung to your heart

युद्धसन्यासव्रतम्

यत् पालित करुणाया प्रियदर्शिनादौ
सन्यस्तयुद्धहृति विश्वजनीनमत्र ।
निर्वासितार्भकनिभ समरेद्ध—लोके
दिष्टयाऽभवद् व्रतमदो भवता सनाथम् ॥४५॥

The vow of renunciation of the war destruction, conducive to the human well—being, was first of all, taken by 'Priyadarshi' Ashok After him that vow like an orphan refugee child in this war-blazed world is fortunately blessed with your prudent guardianship

अतुल्यता—

तुल्या सक्तिर्धर्मकामार्थवर्गे
तुल्या भक्तिर्ज्ञानकर्मप्रयोगे ।
तुल्या नीतिर्यस्य नैजेतरेषु
न त्वत्तुल्यः कोऽपि लोके व्यलोकि ॥४६॥

None equal to you, who has equal attachment for धर्म, अर्थ & काम (i e the threefold objects of human life), who has equal devotion to the path of knowledge and action, and who observed equal policy towards his own people and the others, is ever seen, in this world

परिणतवयसि बालभाव—

गिरिवनचरमुग्धैर्नृत्यसि प्रेमबद्धः
विहरसि पुरबालैश्चापलेनासमेन ।
उपविशसि न याने वेगसम्प्रस्थितेऽपि
परिणतवयसा ते नाहृतो बालभावः ॥४७॥

The mature age has not taken away your childlike simplicity, you dance with the innocent aborigines of hills and forests, play joyfully among the urban children with unique agility and do not remain seated even in the fast moving car

पितृव्यता—

नैसर्गिकी तनयवत्सु च बालकेषु
सा बन्धुता तव च वत्सलता प्रसिद्धा ।
पित्राश्रयप्रणयिभिः सकलैरतस्त्वं
बालैः पितृव्यपदवीं प्रणयेन नीतः ॥४८॥

Your spontaneous fraternity for those (grown ups), who are fathers, and fatherly affection for those who are children is well known And it is on this account that all children who love their fathers have fondly given you the name of dear uncle (चाचा नेहरु)

काश्मीरजस्य कटुता—

ये नाम केचन भवद्विपरीतभूत-
सिद्धान्तपक्षमवलम्ब्य विरोधिनस्ते ।
तैरप्यहो ! प्रखरवाक्यशरेऽनुभूता
'काश्मीरजस्य कटुता' तव काऽपि कोपे ॥४९॥

Even those, clinging to rival ideological groups, who oppose you, experince a pleasant bitterness like that of Kashmir Saffron in your fits of indignation, when you fling arrows of sharp words on them

शान्तिप्रचारः—

त्वज्जन्म-मङ्गलमहोत्सव-सुप्रदोषे
आनन्दतुन्दिल-किशोरक-हस्तमुक्तैः ।
यावद्वयोमित-वयोभिरयं कपोतैः
पक्षाहतः पवन एव तनोति शान्तिम् ॥ ५० ॥

Peace is showered by the gusts of wind, arising from the fluttering of the wings of the pigeon, numbering the years of your age let loose by the overjoyed children on the happy evening of your auspicious birthday.

तरुसुतः

कारागृहे निवसता भवता हि कश्चित्
संवर्धितस्तरुरहो सुतनिर्विशेषम् ।
पूर्वापरोभयविभाग-समानवृत्ति-
च्छायामिषेण स तवानुकरोति हार्दम् ॥ ५१ ॥

During your stay in the prison, you planted a tree, which you nursed just like your own child and that tree, even like a son, imitates your affection, by casting its shadow equally on both the sides, the east and the west.

विमानसञ्चार.—

चरति लोकहितोत्सुकमानसो
दिवि विमानपथेन यदा भवान् ।
निशि विभाति तदा न निशाकरो
न च विभाति दिवा स दिवाकरः ॥ ५२ ॥

Whenever you travel across the skies (like a shining angel) inspired with a strong passion for people's welfare, the moon looks pale if it is night and the sun looks dull if it is day

देशान्तरप्रवासः—

आदाय भारतसुपुत्रसमर्पितानि
सद्भावनाऽमृतमयानि सुशम्बलानि ।
देशान्तरेषु चरत स्थिरविश्वशान्ति-
संस्थापनाऽऽकुलहृदस्तव शान्तमन्तः ॥ ५३ ॥

Your heart, though feverishly anxious to establish firm and lasting world peace, remains tranquil and undisturbed, during your inter-continental tours, because you carry with you, the ambrosial provisions of good wishes, offered by the noble sons of Bharat

नीराजनाविधि –

ज्योतिर्मयी भ्रमति ते तनुरन्तराले
सा व्योमयानशुभपात्रगता यदा हि ।
नीराजनाविधिमहं लभते तदानीं
ब्रह्माण्डमण्डलमय जगदीशलिङ्गम् ॥ ५४ ॥

Whenever your illustrious figure like a bright flame, in an auspicious vessel like aeroplane, hovers in the sky (around the world), at that time, this globe, which is a symbol of the universal Lord, enjoys the ceremonial site of 'Neerajana' i e waving lights in adoration

देशान्तरस्थाना भक्ति –

यां यां भूमिं विश्वसञ्चारकाले
यातः प्रीत्या त्वं जगत्सञ्चरिष्णु ।
सा सा तत्तद्भूमिपुत्रैरकारि
लूनाशेषोत्फुल्लपुष्पा त्वदर्थम् ॥ ५५ ॥

Whatever land was affectionately visited by a globe-trotter like you, during your touring expedition, that land was rendered entirely devoid of blooming flowers by its own sons, for your sake

मलीमसमुखा. गौरा –

सावेशवाक्यघटित हितमाङ्गलभाष
श्रुत्वा मनोज्ञमभिभाषणमाङ्गललोका ।
तद्वाक्प्रभुत्वमवगत्य च तावकीनं
लज्जामलीमसमुखा इव भान्ति गौराः ॥५६॥

After hearing your charming and salutary speech with intensely forceful sentences in the English language, the white-coloured English people, seeing your mastery over their mother-tongue, appear black-faced with shame

कृष्णवर्णाना गौरत्वम्

यद् भारतस्य सुयशश्चिरपारतन्त्र्य-
क्षीण त्वया स्वयशसा सममेव शुभ्रम्
स्फारीकृत जगति वीक्ष्य हि भारतीया
कृष्णानना अपि लभेमहि गौरवर्णम् ॥ ५७ ॥

The fair glory of India, which had faded due to long years of slavery has been brightened and made world-wide, along with your own glory by you Seeing this we the so-called black people of India feel our faces being brightened लभेमहि गौरवर्णम्= (गौरव+ ऋणम्) also means—For this loan of glory which we have gained, we are indebted to you]

जापान–शिशूना लज्जा–

> दृष्ट्वा प्रदीर्घतम–लम्बितनासिकाङ्ग
> त्वत्प्रेषित करिकिशोरकमुन्मुदस्ते ।
> जापानदेशशिशवस्त्रपिता इवान्तः
> ह्रस्व स्वनासविवर परिगोपयन्ति ।। ५८ ।।

Seeing the cub of elephant, presented by you, with its long hanging nose (Trunk) the Japanese children outwardly overjoyed but feeling shy inwardly, cover up their flat noses

गतवयोऽनुभव –

> त्वत्सन्निधौ प्रवयसो गतयौवन स्व
> धीरोद्धताश्च युवका अपि बालभावम् ।
> बालाः क्षणादनुभवन्ति हि शैशव ते
> मग्धा. परन्तु शिशवः किमु नैव जाने ।।५९ ।।

In your presence the old people experience their long lost youth, the haughty and proud young men experience their past boyhood and the boys in a moment experience their childhood But I am utterly at a loss to know, how the innocent children feel in your presence

लोकसागरः—

त्वद्दर्शनोन्मुख—जनार्णवमुत्प्रसन्न-
नेत्रारविन्द—रमणीयमवेक्ष्य लोकः ।
रत्नाकरं निररविन्दमवेक्षितुं तं
दूरीकरोति हृदयादभिलाषुकत्वम् ॥ ६० ॥

The vast sea of people swayed by the longing to have your दर्शन glimpse with their innumerable eager eyes open like full-blown lotuses presents a vision that supersedes any desire to look at the watery seas which have no lotuses growing in them even though they may possess a treasury of gems in their depths

जयघोषानुकरणम्—

जय जय जय जीवेत्युद्गताः सम्प्रहृष्ट—
जनजलनिधिवाचां गर्जनास्त्वन्निमित्तम् ।
जडधिरयमवाणीशक्तिरप्यात्मगर्वात्
निरवधि कुरुते ही तत्प्रतिध्वानमेव ॥ ६१ ॥

The multilingual hosanna of जय जय जय and जीव rises forth from the vast sea of the overjoyed masses inspired by you! And alas! this dull and speechless sea boastfully echoes back the same for ever and for ever!

वाक्प्रभाव.—

यद्यद् भवान् सदसि संसदि वा ब्रवीति
वाक्यं सहेतुकमहेतुकमात्मबुद्ध्या ।
लोको विचिन्तयति वाचयति श्रुणोति
वक्ति प्रशंसति विनिन्दति तत्तदेव ॥ ६६ ॥

Whatever you speak in public meeting or in the parliament with or without intention, according to your discretion, people think, read, hear, talk, praise and even condemn the same

धार्मिकत्वम्—

राष्ट्रध्वजेषु सकलेष्वपि भूतलेऽस्मिन्
नैकत्र दृष्टिपथमेति हि धर्मचक्रम् ।
तत् सम्प्रवर्तितमहो नवभारतीये
राष्ट्रध्वजे कथमसीह निधार्मिकस्त्वम् ॥६७॥

On no national flag in the whole world is seen the symbol of "Dharma Chakra", i e religious wheel but you set it on the new national flag of Bharat, so how can you be taken to be a secularist?

प्रथमधर्मसभापतिः—

सद्धर्ममित्यखिलमानवधर्ममेके
चान्ये स्वधर्ममिति केचन सत्यधर्मम् ।
ये घोषयन्ति खलु तैरपि धर्मधुर्यैः
त्वं पूजितः प्रथमधर्मसभाधिपत्ये ॥ ६८ ॥

Some speak of 'Sat-Dharma' i e religion of Righteousness, others of 'Manava-Dharma'—religion of humanity, some others of "Swadharma" i e one's own individual religion and yet others speak of "Satya Dharma" i e religion of truth All these religious pioneers themselves have honoured you as the first President of the conference of religions

धर्मसभायां सन्देशः—

तत् कृत्रिमेन्दुजनिताखिलभीत्युदर्कं
विज्ञानमास्पदमभूत् प्रलयस्य नूनम् ।
विद्वेषवाहकरमुज्झत शीतयुद्धं
सम्प्रोक्तवान् सकलधर्मसभापतिस्त्वम् ॥६९॥

You as the president of All Religions Conference, (which was held in Delhi in the second week of November 1957), proclaimed that the modern science has ultimately resulted in creating terror from the artificial moon and has become a new source of destruction So you made an appeal to give up the cold war, which produces the heat of hatred among the people

शिवराजपूजा–

योगीन्द्र–वीरवर–पण्डितराजराजैः
सम्मानितः स हि शिवप्रभुरग्रपूज्यः ।
मेने जनैरखिलभारतराष्ट्रदेवो
चित्रं तदेव हि यदा भवतावृतोऽसौ ॥ ७० ॥

That Shivaji the great, who deserved first honour, was respected (during his own time) by the greatest yogins, mighty warriors, redoubtable scholars and kings. It is wonder that he is now being acknowledged as an all India hero, only when honoured by you.

शरणागता राजनीतिः–

स्वार्थैकसक्त–पुरुषाधम–सेवितेयं
वाराङ्गनेव नृपनीतिरिति स्वनिन्दाम् ।
निःस्वार्थमत्य शरणं पुरुषोत्तमं त्वां
दूरीचकार सुगतं हि यथाम्रपाली ॥ ७१ ॥

The "Rajaneeti" i.e. political diplomacy was condemned as a strumpet, being always misused only by the meanest and most selfish people. Even like Amrapali, she could purge herself of the blasphemy by seeking shelter with you, who are like Buddha, the noblest and the most selfless one

शीर्षासनम्—

भूरर्हति क्रतुमयी शिरसा प्रणामं
द्यौः किन्तु भोगबहुला चरणाभिघातम् ।
इत्येव किं निजमनोगतमुत्तम त्वं
शीर्षासनेन नियतं प्रकटीकरोषि ।। ७२ ।।

The earth being the altar of sacrifice and action deserves to be venerated with bowed head, and the heaven being the place of abundant enjoyments, deserves to be kicked You express this excellent idea of your mind regularly through the "Shirshasana"

चतुरः दीर्घसूत्री—

ज्ञात्वैव यत् खलु विनश्यति दीर्घसूत्री
तत् सूत्रवाक्यमविलङ्घयितुं सुधीस्त्वम् ।
कार्पासपुञ्ज—कलितोत्तम—चक्रयंत्रं
सम्भ्रामयन् वितनुषे लघु दीर्घसूत्रम् ।। ७३ ।।

You know fully well the maxim 'दीर्घसूत्री विनश्यति' (procrastination leads to destruction). In order to follow it cleverly (without raising any controversy) you spin long (दीर्घ) but thin (लघु) threads, by whirling the nice spinning instrument, held by clump of cotton

शिलान्यासः सुमनःसञ्चयश्च—

संन्यस्यतां दृढशिलाजडता स्वकीया
सञ्चीयता च सुमनोमृदुला सदैव ।
इत्येव सूचयितुमात्ममतं शिलानां
न्यासं, तथा सुमनसां ग्रहणं करोषि ॥ ७४ ॥

Give up your heavy stonelike dullness and pick up flowerlike delicacy of the heart. As if to suggest such idea of yours, you always lay the (foundation) stones and accept the flowers.

तेत—सिंहः—

विश्वोन्नतेऽपि धवलेऽपि नगाधिराज—
शीर्षे स्वपादमकरोत् स हि तेनसिंहः ।
तादृक् च तादृशि भवानथ गान्धिराज—
—पादे स्वशीर्षमकरोन्नृषु तेन सिंहः ॥ ७५ ॥

Tensingh put his foot on the snow-white head of the greatest mountain (Himalaya) raised highest in the World. But you (did the opposite) by placing your high head at the equally sacred feet of great Gandhiji (गान्धिराज) and hence (तेन) you became a (सिंहः) lion among men.

कुटुम्बनियोजनम्—

मा भूत् कुटुम्बकलहो भुवि सर्वराष्ट्र—
संघद्वयस्य हि परस्परतुल्यशक्तेः ।
इत्याकुलः प्रयतसे तनुवाङ्मनोभिः
प्रक्षुब्धराष्ट्रक--कुटुम्बनियोजनाय ॥ ७६ ॥

May there be no mutual conflict between the two equally powerful blocks of nations. Moved with this idea you strive physically, mentally and orally for the planning of the family of agitated nations.

पथप्रदर्शकः—

सम्प्रस्थितः क्षितितले सुखलिप्सयाऽयं
लोको विवेकविधुरः क्षतबुद्धिनेत्रः ।
संहारशान्ति--पथसंगम--मध्यगस्त्वं
तं पथ्यमप्रियमपि प्रयतो ब्रवीषि ॥ ७७ ॥

The humanity with its wounded intellectual eye and without the reasoning power is marching greedily after worldly pleasures. Standing on the cross-roads of war & peace you advise earnestly about what is necessarily beneficial though not necessarily pleasant.

भुजार्गलः—

ये सम्प्रदाय-गण-जाति-विभाग-भाषा--
द्वेषान्धतामुपगता इव भारतीयाः ।
तान् नाशगर्त—पतनाभिमुखान् सदैव
त्वं जागरूक ! निरुणत्सि भुजार्गलेन ॥७८॥

Those Indians, who are blinded with sectarian, class, communal, parochial and linguisitic hatreds and who are on the verge of the abyss of destruction; O vigilant one! you bar them with your mighty arms.

स्वप्नचिन्तनम्—

(यमकम)

भूयान्निरक्षरजनेऽक्षरसुप्रकाशः
नव्योद्यम--प्रबलयन्त्रज--तूर्यनादः ।
जीयादुदर्क--सुखदा कृषिरुल्लसन्ती
स्वप्नेऽपि चिन्तयति ते मन एतदेव ॥ ७९ ॥

Let there be light of literacy among the illiterates; Let there be the grand orchestra of mighty machinery of modern industry; Let the luxuriant growth of agricultural production that ultimately brings happiness be prosperous:—such are the thoughts that occur to your mind even in dreams.

स्यादूषरं सकलसस्यसमृद्धिरम्यं
भूयान्मरुस्थलमपि प्रवहज्जलार्द्रम् ।
ग्रावाकुलस्थलमपि स्फुरदुच्चवृक्षं
स्वप्नेऽपि चिन्तयति ते मन एतदेव ॥ ८० ॥

May even the barren land be adorned with abundance of teaming harvests; May even the desert be bathed by the streams of water; May even the rocky plains be full of high and verdant trees. Such are the thoughts that occur to your mind even in dreams.

मार्तण्डमण्डलम् -

मार्तण्डमण्डलमभिभ्रमति प्रचण्डं
भू-शुक्र-मङ्गल--बुधेन्दुगणो ग्रहाणाम् ।
त्वामप्यनेक--नृपदूत--कवीन्द्र--वार्ता--
विज्ञान-विज्ञ-बुधमन्त्रिगणो नराणाम् ॥ ८१ ॥

Just as the group of planets, i.e. earth, venus, mars, mercury, moon etc. whirls around the powerful Sun, similarly the group of prominent men like ambassadors, literary artists, scholars of humanities, scientists and astute wise ministers, whirls around you.

लज्जितो हिमालयः—

दृष्ट्वा क्षणक्षणसुकृत्यशतप्रवर्ध—
-मानं त्वदीयसुयशोगिरिमप्रमेयम् ।
सान्ध्यप्रभाप्रतिफलद्दरशोणकान्ति—
व्याजैः स्फुटत्यनुदिनं नगराजलज्जा ।। ८२ ।।

Seeing the immeasurable mountain of your auspicious fame growing every moment by hundreds of your good deeds, the Himalaya expresses his shame every evening through the readish reflection of evening glow.

अन्वर्था वसुन्धरा

देवासुरैर्मथितसागरसम्भवेषु
रत्नेषु नैकमपि दत्तमहो धरायै ।
त्वां प्राप्य सम्प्रति तु भारतरत्न ! सेयम्
अन्वर्थनामसुभगा हि वसुन्धराऽभूत् ।। ८३ ।।

Out of the gems that had emerged from the churned ocean, not a single was given to the earth by the gods and the demons. But now through the possession of a "Bharat Ratna' (Gem of Bharat) like you, she has become fortunate in having an appropriate name "Vasundhara" (Viz. that which contains the Gems).

लोककान्त भारतरत्नम्—

नित्यं द्रवन्नसि विपन्नहृदिन्दुकान्तः
किं वा ज्वलंस्तपनशीलजनेनकान्तः ।
आबालवार्धक—निजापर—लोककान्तः
त्वं चूडमणिर्न खलु भारतरत्न ! जातः ॥८४॥

O Bharat Ratna'! never has there been a unique jewel like you, who oozes like Chandrakanta' out of pity for the destitute, burns like 'Suryakanta' to scorch the exploiters and which is dear to all—young and old, countrymen and foreigners

भारतरत्नदीपः—

ते स्नेह-पात्रक-दशा-रहिताः किलासन्
प्रासादगर्भनिहिता जडरत्नदीपाः ।
सुस्नेह-पात्र-सुदशा-कृतसुप्रकाशो
भव्यो भवान् भ्रमति भारतरत्नदीपः ॥ ८५ ॥

In ancient times there used to be dull lamps of jewels (रत्नदीपा) which were devoid of oil (स्नेह) vessel (पात्रक) and wick (दशा) They always remained in the interior apartments of the palaces But you O 'Bharat—Ratna are a grand wandering lamp of jewels who is shining with love स्नेह), worthiness (पात्र) and good position (दशा)

[Note the pun on the words स्नेह, पात्र & दशा]

एकको जगद्रक्षक.—

नवनवास्त्रगणैः प्रबलाः खलाः
सपदि दग्धुमिदं जगदुद्यताः ।
तदभिरक्षितुमातुर एकको
भुवि जवाहरलाल ! विराजसे ! ॥ ८६ ॥

Ferocious giants armed with their latest missiles stand ready to blast the world any moment (Dwarfing them all) you Jawaharlal! stand grandly alone as the anxious Saviour of a terror-stricken world

जय! जीव!

रचयितु निजराष्ट्रमखण्डितम्
घटयितुं स्थिरशान्तिमयं जगत् ।
सुखयितु हि विपन्नमिमं जनं
जय जवाहर! जीव! ! चिरं जय ! ! ! ॥८७॥

May you live long O Jawahar! to rebuild our nation whole and untruncated, to establish the firm foundations of lasting universal peace and to bestow blissful happiness upon peoples of the world oppressed with misery May you ever be blessed with victory to achieve all this

धर्मैक्यम्—

हरि-हर-जिन-बुद्ध-ख्रिस्त- मोहंमदानां
चरणकमलभक्ताः सम्प्रहीणान्यवैराः ।
निजहृदि दृढमेनां मातृभूमिं निधाय
त्वदभिलषितमेते बन्धुभाव भजन्तु ॥ ८८ ॥

The sincere devotees of Hari, Hara, Jina, Buddha Christ, & Mohomad, purging themselves of mutual hatreds and by endowing in their hearts this mother-land, may realise the fraternity expected by you!

सकलभेदप्रशमनम्—

भरतभुवि हि पञ्च द्राविडा दाक्षिणात्याः
यदि पुनरपि गौडाः सन्ति पञ्चौत्तराहा. ।
हतपृथगुपभाषा-जाति-वर्णादिवैराः
त्वदभिलषितमेते बन्धुभावं भजन्तु ॥ ८९ ॥

Even though there be five-fold 'Dravidas' in Southern India and Five-fold 'Goudas' in the Northern India, may all of them realise the fraternity expected by you, sinking all their petty differences of languages, castes and colours.

सकलसरित्—कृपाशंसनम्

गंगा वोल्गा-सीन-र्‍हैणाभ्युपेता
गोदा यांक्सी-टेम्स-नीलासहाया ।
सिन्धुश्चामाझोनि-मिस्सीसिपी च
कुर्वन्त्वेताः शर्म ते लोकधात्र्यः ॥९४ ॥

Ganga along with Volga, Seine and Rhine. Goda along with Yangtse, Thames and Nile: and Sindhu with Amazon and Mississipi—May all these World-nourishing rivers endow you with blissful happiness.

पाञ्चवार्षिकी योजना—

पञ्चभूत-गुणसंविवृद्धये
किं च पञ्चजन-भाग्यपूर्तये ।
पञ्चयज्ञ-सदृशी प्रकल्पतां
योजना तव हि पाञ्चवार्षिकी ॥ ९५ ॥

May the five year plan of yours. which is like the पञ्चयज्ञ I (i.e daily five-fold sacrifices), succeed in improving the qualities of the पञ्चभूत s II (i.e. the five elements) and bring about the welfare of five peoples—(पञ्चजन III)

I पञ्चयज्ञ =अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवोबलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

II पञ्चभूत = पृथ्वी अप तेजस्, वायु, आकाश

III पञ्चजन=ब्राह्मण, क्षत्रिय वैश्य, शूद्र, निषाद, or
देव, मानव, गन्धर्व, सर्प, भूत.

पञ्चशीलम्—

यत् पञ्चगव्यमिव दुष्कृतपावनीयं
पञ्चामृत यदथवाऽखिलजीवनीयम् ।
यत् पञ्चरत्नमिव वा हृदि धारणीयं
तत् पञ्चशीलमनिश जयतु त्वदीयम् ॥९६ ॥

May that 'Panchasheela' (पञ्चशील) be ever victorious, which like the holy 'पञ्चगव्य' I (i e five products of the cow) is the purification of the sinners,) like the'पञ्चामृत' II (five-told nectar on the earth) is an elixir of life for the whole world, like the 'पञ्चरत्न' III (sapphire, diamond, ruby, pearl and coral) and deserves to be borne in the heart

I पञ्चगव्य— क्षीर दधि तथा चाज्य मूत्र गोमयमेव च ।
II पञ्चामृत— दुग्ध च शर्करा चैव घृत दधि तथा मधु ।
III पञ्चरत्न— नीलक वज्रक चेति पद्मरागश्च मौक्तिक ।
प्रवाल चेति सम्प्रोक्त पञ्चरत्न मनीषिभि ॥

अन्त.शुद्धिप्रार्थना

मलिनताऽत्र नभःकुसुमायतां
विषमता मृगसंघतृषायताम् ।
कृपणता शशशृंगकुलायता
त्वयि जवाहर ! भारतशासके ॥ ९७ ॥

May all corruption, filthiness and depravity be a sky-flower, inequality a mirage and wretched mean-mindedness a hare's-horn, when O Jawahar! you are the ruler of this Bharat

विजयता संस्कृतभारती—

मतोऽद्वयवाद- विवेकिनी
स्फुटतचतुःपुरुषार्थ-विबोधिनी ।
सुभग-सात्त्विक-सस्कृति-वर्धिनी
विजयता भुवि संस्कृत-भारती ॥ १८।

Any may Sanskrit language, which for the first time, in this world investigated the Advaita Philosophy, perceived distinctly four—fold principal objects of human life, magnified the fortunate and virtuous civilization and culture, be victorious for ever! (When O Jawahar! you are the ruler of this Bharat)

इन्दिरा—

शश्वन्महाजटिल-कार्यशत-प्रसक्त—
चित्तस्य ते कथमपि क्षणमेकमेव ।
खेदापनोद—सुभगत्वमियं प्रयातु
सम्प्रार्थयामि कविता दुहितेन्दिरेव ॥ १९ ॥

As your mind is constantly engrossed with hundreds of complicated momentous and onerous duties, I pray that may this ode of mine be fortunate enough to give you some soothing relief even as your daughter Indira does

पङ्काम्बुजम्—

सप्तार्णवोत्थित—गरिष्ठ-महार्ह-रत्न
पुष्पोपहार—चरणाम्बुज—पूजनार्हः।
स त्वं तिरस्कृति-कटाक्षमपीह काव्ये
पङ्काम्बुजे क्षिपसि मे यदि तर्हि धन्यः ।१००।

You, whose lotus-feet deserve to be worshipped with the biggest and most valuable flowers of gems, emerging from the seven seas; such as you are, if you cast even a contemptous glance at this my verse, which is like an ordinary lotus from a muddy pond I will consider myself fortunate.

भगवत्कृपा—

भगवतोऽभिमतस्य कुतोऽरयः?
भगवतोऽभिमतस्य कुतो भियः ?
भगवतोऽभिमतस्य सदा जयः
भगवतोऽभिमतस्य महोदयः ॥१०१॥

For him, who is the chosen of God, how can there be enemies and how can there be fears? For the chosen of God; there is constant victory and exaltation for ever.

रसिकप्रमोदाशंसा

स्वर्गापगाम्बुज-पवित्र-मधुव्रतानां
स्वातीपयोधर-पयःकण-चातकानाम् ।
गीर्वाण-वागुदधिमौक्तिक-हंसकानां
भूयान्मुदेऽभिनव-राजतरङ्गिणीयम् ॥ १०२॥

May this poem—the river of the descrip-tion of a modern king, please those, who like the bees enjoy only the holy honey of the lotuses in the heavenly river (i.e. the divine river of Sanskrit language); like the 'Chata-kas,' take nothing but the drops of the water of 'swatee' clouds; and who like the swans enjoy the pearls of the ocean of Sanskrit literature.

प्रभो तव कृपां विना तृणकणोऽपि न स्पन्दते
सहस्रकिरणोऽपि न क्षणशतांशमुद्भासते ।
न चेन्दुरपि राजते न खलु गोष्पतिर्भाषते ।
कुतो जडमतेरितः स्फुरतु काव्यगीर्वाणगीः ॥